



ISSUE 2 KZN

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ISLAMIC FOCUS

LITIGATION
THE LAST RESORT

**MASJID ESSAY
COMPETITION**

- ML MOOSA HATIA
- LOSING A CHILD
- A TIME TO CRY



FROM THE EDITOR

AHLAN WASAHLAN

First edition for 2018 up and the positive feedback has been amazing and humbling.

Feedback from readers is always heartwarming. A reader dropped us a line stating that he had come across our article on Vasco Da Gama (get it on our website) and that it was the first time that he has come across the research information we published. That sums up the drive behind the Islamic Focus: igniting the spirit of searching out our rich heritage and our untold history.

The Shafi/Hanafi Fiqh page has proven to be popular and we are indebted to both the Shafi and Hanafi scholars who take the time to edit and authenticate our research. They literally burn the midnight oil in serving the community with their academic sacrifice.

Imam Nawawi  is a

phenomenal author who has covered an astounding range of vital life lessons in his monumental work Kitab al Athkar. His chapter on litigation forms the basis for the article on the subject. An example of the relevant information we aim to provide for contemporary issues.

The article on a legend, Moulana Moosa Hatia rahimahullah is a clear indication of our drive to present well researched, original local content. Check out what the Newcastle kids did for the drought stricken people of Cape Town.

Have you got something to say that will inspire others? Drop me a line, and we could publish your article: info@islamicfocus.co.za
M Badsha (Moulana)

Muhammad Badsha
(Moulana)



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CONTENTS

- 4** THE SWEETNESS OF SILENCE
- 5** AMFA
- 7** GOING GREEN ISLAMICALLY
- 8** LITIGATION: THE LAST RESORT
- 10** INSPIRATION
- 11** LOSS OF A CHILD
- 12** HANAFI & SHAFI FASTING RULES
- 13** ML MOOSA HATIA
- 15** ESSAY COMPETITION
- 16** A TIME TO CRY
- 18** WORD OF KINDNESS
- 19** WORD ADS AND UPDATES



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African Muslim Farmers Association

The African Muslim Farmers Association (AMFA) is a Non-Profit organisation established with the important aim of fostering unity, brotherhood and goodwill amongst African Muslim farmers in support of the agricultural sector.

The African Muslim Farmers Association started as a group of Muslim farmers using a social media platform to share their experiences and difficulties of farming in South Africa. Being from the previously disadvantaged group in the pre-democratic South Africa, and working in the agricultural sector that predominantly is still dominated

by white farmers, the groups primary aim is to assist each other in overcoming all farming related challenges in the various agricultural disciplines. This cooperation amongst AMFA members leads to "Strength in Numbers". Members of the association aim to pool resources to assist each other in the daily business of operating a farm.

"You may need a doctor, a lawyer, a policeman, an accountant once in your life, but you need a farmer every day, three times a day. So the next time to sit down to enjoy a meal, remember to thank a farmer."

The organisation was formalised following the first inception

workshop, co-hosted by the Newcastle Cattle Breeders Association, held in Newcastle, KZN, on the 20th February 2016. In attendance were 147 Muslim farmers from various provinces with either an interest in farming or directly involved in game, crop and/or livestock farming. It was at this workshop that a unanimous decision was taken to formalise the organisation, and the first management committee was elected. The establishment of this organisation will go a long way in educating both the Muslim farmer and muslim community at large on all farming and related issues. AMFA leadership has

opted to use social media as a medium for connecting, organising and communicating with its members to foster this unity. The social media platform – Telegram, is used to share members' experiences, challenges and knowledge of farming. AMFA members are involved in diverse fields of farming such as game, livestock, crops, forestry and are farming not only countrywide but also continent-wide in countries such as Zambia and Botswana.

Another important objective of the organisation is to encourage youth to pursue careers in agriculture. The Muslim youth's role in this rewarding profession is necessary to ensure adequate production of safe halaal foods for Muslim consumers in an ever changing environment of novel food production systems.

Islamic teachings advocate for the responsible use of our natural resources for the benefit of humanity. This responsibility rest on Muslim farmers to ensure ethical and acceptable use of these resources to produce food and is governed by the Quran and sharia. This founding principle forms the objectives of AMFA.

OBJECTIVES OF THE ORGANISATION:

[a] To unite the Muslim Farmers of Africa by functioning under one umbrella body.

[b] To improve efficiency, productivity and sustainability of Muslim Farming enterprises to positively contribute to the agricultural sector, under any economic conditions, with the intention of contributing to food security.

[c] To establish a knowledge based business-orientated social networking service (Telegram) from which members can share information, skill and expertise, on various farming related topics.

[d] To encourage commitment to society amongst Muslim Farmers by establishing welfare and social programs that will improve the lives of people of all religious and ethnic backgrounds.

[e] To establish a bursary program that will result in the development of the agricultural sector.

[f] To establish relationships with various stakeholders including Government structures in order to promote sound and ethical agricultural practices in accordance with Islamic principles and values.

[g] To be a voice for Muslim Farmers on the various media platforms and to monitor the output of the print, online and broadcast media on issues that have an impact on Muslim farmers.

[h] To encourage and promote Islamic values and ethos in all agricultural activities.

[i] To receive, purchase, sell or exchange any rights, property, bond, securities, shares, movable and immovable properties for the African Muslim Farmers Association, provided such transactions falls within the purview of the shariah.

[j] The activities carried on by the African Muslim Farmers Association will be for the benefit of, or is widely accessible to the Muslim public at large.

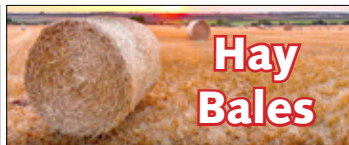
[k] The activities carried on by the African Muslim Farmers Association will be for the benefit of, or is widely accessible to the poor and needy.

[l] To promote the organisation and its activities to stakeholders, including the various Ulama council bodies and Muslim communication organisation.

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The Sweetness of Silence

The current trend is to publicize everything we do, even sins. In modern society keeping quiet is a trait that is frowned upon. Individuals who refrain from speaking unnecessarily are looked upon as insecure and lacking in self-confidence, whilst long-winded individuals are deemed as being clever, witty and successful. According to a saying of a wise person, "When intelligence is complete speech becomes rare". Here are some Islamic pointers on remaining silent:

1 Excellence

A sign of one's excellence in his Islam, is ignoring what does not concern him.' (Ahmad, Malik, Tirmidhi) Ibn Rajab said, 'This Hadith is a basic and important source of good behavior in Islam.' Hasan Basri rahimahullah said: 'A sign that Allah has turned away from a servant is that He makes him busy with matters that are of no concern to him.'

2 Concealing sins

'The servant (who conceals) the faults of others in this world, Allah would conceal his faults on the Day of Resurrection.' (Muslim, 32:6267) Witness your faith increase up as you defend another person as the Prophet sallallahu alaihi wa sallam said: 'Whoever defends his brother's honour, Allah will protect his face from the Fire of the Day of Resurrection.' (Tirmidhi)

3 Good Speech

'Whoever believes in Allah and the Last Day should speak a good word or remain silent.' (Bukhari) The Prophet ﷺ informed Muadh of good deeds that would admit him to Paradise and distance him from Hell, then said, 'Shall I inform you of the foundation of all of that?' Muadh replied, 'Certainly.' The Prophet ﷺ took hold of his

tongue and said, 'Restrain yourself from this.' Muadh then asked, 'O Prophet of Allah! Are we held to task for the things we say?' The Prophet ﷺ replied, 'May your mother be bereaved of you, O Muadh! Does anything topple people headlong into the fire of Hell save the harvests of their tongues?' (Tirmidhi)

'... And indeed a servant will speak a word displeasing to Allah that he thinks to be insignificant, but because of it, He (Allah) will consign him to the fire of Hell.' (Bukhari)

4 Speaking of sins

The Prophet ﷺ said, 'Every member of my Ummah (nation) is forgiven except those who openly speak about their sins...' (Bukhari 4:239)

Allah is angry with a person who commits a sin which was hidden but then boasts about it to people. This is the cornerstone of the social media world. If a person is ashamed of sinning against Allah and hides it from people out of shame, then Allah favours him by keeping that sin hidden.

5 Concealing good deeds

'Whoever among you can afford to have good deeds stored in secret, let him do it.' Doing good deeds in your own private moments is a Sunnah. Worship performed in this

way often boosts one's love and sincerity. Muhammad ibn Wasi said: 'I have seen ... a man whose head would be next to his wife's head on the same pillow, and his tears (from the fear of Allah) would soak all that's underneath his cheek yet his own wife wouldn't even know it.' 'If you disclose your charities, it is well; and if you conceal them and give them to the poor, it will be better for you...' (Quran 2:271)

6 Countering the ignorant

'And the servants of the Compassionate (Allah) are those who ... when the ignorant address them (in arrogance), they (instead of retaliating) say: peace (i.e. let us go our own way, we have no wish to quarrel with you). (Quran 25:63)

7 Speak less, listen more

'When you befriend another person, ask him his name and the name of his father and who he is. It is greater in fostering love.' (Tirmidhi) When meeting a stranger avoid the temptation of talking about yourself. Display an interest in learning about the person you befriend and do not sing your own song. Make people feel wanted and appreciated.

"Silence never yet betrayed any one!" -Antoine Rivarol

Go Green

THE ISLAMIC WAY

*Ibrahim Abdul Matin,
author of the book "Green
Deen: What Islam Teaches
About Protecting the Planet,"
starts that book off with this
line: "The Earth is a mosque,
and everything in it is
sacred."*

This essentially sums up Islam's view on humanity, nature, and the balance Allah ﷻ created among it all. It reinforces the fact that humanity is Allah ﷻ representative on this planet which they populate fleetingly. This responsibility is outlined in the Quraan:

And it is He (Allah) who has made you representatives upon the earth and has raised some of you above others in degrees [of rank] that He may try you through what He has given you. (Quraan 6:165)

Environmental Plan There is a thought-provoking verse in the Quraan: "Corruption has appeared on the land and in the sea because of what the hands of humans have done." [Quraan 30:41]. This is a striking verse when one looks at recent history, not to mention the data available on current problems such as climate change, deforestation, desertification, water and air pollution, the ever-growing endangered species list, and the dwindling of resources, to name a few.

As the Quraan points out, humanity is allowed to utilize the resources of the earth but conditionally: "Oh children of Adam! ...eat and drink: but waste not by excess, for Allah loves not the waster." (Quraan, 7:31)

Prophet Muhammad ﷺ was himself a pioneer of the environment. He had a profound respect for Allah ﷻ, creations and his lifestyle was one of simplicity and minimal waste. He was an

advocate of the sustainable use of water, land and other resources. He emphasised the rights of all its users, both human and animal.

There are Hadith where the Prophet ﷺ emphasises the planting of trees, curses animal cruelty and praises those people that have shown acts of kindness towards animals. He taught us that caring for the creation is a form of worship to its creator. The companions and successors of the Prophet ﷺ lived simply, and promoted cultivation and the just treatment of animals.

Eco Friendly Hajj The impact of anything done by the Hajj pilgrims is amplified due to the large numbers concentrated within specific areas. Pilgrims can enhance their Hajj, and potentially increase the rewards, by making a conscious intention to take the eco system into account.

One example is that of plastic bottles and bags. If pilgrims undertake to bring less of these products, which are not environmentally friendly, it would have a significant impact. Multiply this individual effort by the 2.5 million pilgrims and do the math.

In 2010, around 100 million plastic bottles were left behind on pilgrimage sites which could easily have been avoided.

Pilgrims should also consider buying fair trade products and conserve hotel resources such as lights and water to minimize wastage.

Community. Keeping the environment sanitary maintains the community. "Beware of the three acts that cause you to be cursed: relieving yourselves in shaded places (that people utilise), in a walkway or in a watering place."

Hygiene and cleanliness is so integral to Islam that it is actually a major sub-branch of Muslim belief. Without physical hygiene, prayers are broken. Without clean facilities pollution ruins cities, and without any effort to improve one's own purity, it becomes more difficult to prevent external corruptions like littering.

Thus, the Prophet ﷺ said about street clean-ups, "Removing harmful things from the road is an act of charity."

Recycle Consider recycling and fixing before buying new items. When asked about how the Prophet ﷺ used to live in his house, his wife, Aeysha ؓ said that, among other things, that he used to repair his shoes.

Let the following Hadith be the incentive for Muslims to take up the eco friendly challenge: "The world is beautiful and green, and verily God, be He exalted, has made you His representatives in it, and He sees how you will work." (Muslim)

This Hadith encourages us to use the earth's resources in such a way that we leave it as a sustainable legacy for the coming generations.



LITIGATION

Claiming one's rights through litigation and taking recourse to the courts of law should never be the default option. In fact, it should be avoided as much as possible.

One of the wise scholars said: "I have never seen anything that does away with religion, diminishes manliness, wastes pleasure, or occupies the heart more completely than litigation." (Kitab al Athkar, pg 521)

Imam al Ghazali states that while one may resort to legal means to obtain one's rights, it should never be motivated simply by a wish to overcome his opponent and break him. He goes on to say that a person who carefully adheres to the limits of the lawful in pressing his case is not engaging in anything unlawful, yet even in that instance he should try and

abstain from it if he can find an alternative, since controlling one's tongue in litigation to the extent of being absolutely fair and just is impossible.

"Litigation makes the chest boil with bitterness and stirs up anger, and when anger stirs the consequence is such that animosity between the two parties leads to each of them taking pleasure in causing hurt to the other and is grieved at what causes the other pleasure, and so each sets his tongue free to attack the other's honour. Hence anyone who litigates exposes himself to these character defects. The least danger

that lies in it is the heart's being occupied to such an extent that it enters into his salaah and his thoughts are busy with debate and litigation, so that his wellbeing is upset.

"Litigation is the beginning of evil, as are disputation and arguing, so one ought not to open the door of litigation without some pressing need to do so from which there is no escape; and when doing so one must safeguard one's tongue and heart from the ill effects of litigation."

Ibn Abbas رضي الله عنه reports that Nabi ﷺ said, "It is sufficient enough

to be regarded as wrong action for you that you continuously litigate." (Tirmidhi)

Ali ؑ said, "Litigation has dangers."

According to eLocal Lawyers Americans spend more on civil litigation than any other industrialised country; twice as much as what is spent on new cars. 15 million civil cases are filed annually in the United States. These amount to \$251 billion.

Matt Kibbe, writing for Forbes makes this observation:

"It is sufficient enough to be regarded as wrong action for you that you continuously litigate." [Tirmidhi]

"In healthcare alone, it's estimated that tort (legally actionable wrongdoing) reform could eliminate up 27 percent of medical costs. In other words, 27 cents of every healthcare dollar goes toward litigation."

80% of the world's lawyers live in the United States. So it comes as no surprise that they would be working all out to grow this lucrative golden goose. According to the Center for Responsive Politics, the lawyer/law firm industry

invested a staggering \$234 million in federal political campaigns during the 2008 cycle. The industry is consistently in the top 3 in political giving, beating out energy, pharmaceutical, insurance, commercial banks, entertainment and a host of other industries for prominence in the Washington favor-buying game.

In 2014, some banks paid out so much in litigation fees — including billable hours, court costs, and settlement payouts — that they actually erased their own profitability.

What is the alternative to litigation? Mediation has been dubbed as the short and inexpensive way to dispute resolution. It is a process whereby an expert facilitator attempts to bring two parties to an acceptable resolution to their dispute.

Once the people of Quba fought till they threw stones on each other. When the Prophet ﷺ was informed about it he said, "Let us go to bring about reconciliation between them." (Bukhari)

Amir Afsar lists the following four benefits of mediation and arbitration as opposed to the legal route:

1. Less Friction

Mediation and arbitration are informal approaches to dispute resolution. Therefore, proceedings take place in an informal, less confrontational atmosphere such as an attorney's office.

2. Save on Legal Expenses

The expenses associated with obtaining the results desired must always be considered.

3. Save Time

Unlike court, mediation and arbitration can be scheduled by the parties and the mediator/arbitrator as soon as convenient for everyone involved.

4. Greater Privacy

Court proceedings are part of the public record and with the internet-connect world we live in, at the public's finger tips. Mediation and arbitration, on the other hand, can be conducted in private and with strict confidentiality.

This is especially true in the case of marital discord. The marital home is often the scene of acrimonious fighting. The Quran outlines the steps that could be taken in mediating and arbitrating marital conflict instead of bringing them to the court:

The initial steps are designed to allow tempers to cool off within the home. At times the feud turns into a confrontation between families. To prevent this, the Quran outlines the method of resolving the dispute within the family but without going to a court of law: And if you fear a split between them, send one arbitrator from his people and one from her people... (Quran 4:35)

Arbitration should also be used in other disputes, especially where parties are related to one another, because a court decision is a short-term solution, breeding seeds of hostility. Umar ؓ instructed his judges, "Send disputes between relatives back to them so that they make peace with the help of each other, as a court decision breeds heart-burnings and hostility." (Mueenul Hukkam, pg 214; Adapted from: Maariful Quraan, Vol 2, Pg 417-431)

WHISPER OF LOVE

'Why do we shout in anger?' a teacher asked. 'Why do people shout at each other when they are upset?' His students thought for a while. One of them said, 'Because we lose our calm; we shout for that.' 'But why do you shout when the other person is just next to you?' asked the teacher. 'Isn't it possible to speak to him or her with a soft voice? Why do you shout at a person when you are angry?' The students gave some other answers but none satisfied the teacher. Finally, he explained, 'When two people are angry at each other, their hearts become distanced. To cover that distance they must shout to be able to hear each other. The angrier they are, the louder will have to shout to hear each other over that great distance.'

Then the teacher asked, 'What happens when two people fall in love? They don't shout at each other, they talk softly. Why? Because their hearts are very close. The distance between them is very small.' The teacher continued, 'When they love each other even more, what happens? They do not speak, only whisper, and they get even closer to each other in their love. Finally, they need not even whisper; they need only to look at each other and that's all. That is how close two people are when they love each other.'

Moral: When you argue, do not let your hearts get distanced. Do not say words that distance each other more, or else a day will come when the distance is so great you will not be able to return.'

INSPIRATION

Motivational stories to give us the inspiration we might need

THE HOT DOG SELLER

This story is about a man selling hotdogs by the roadside. He was illiterate, so he never read newspapers.

He was hard of hearing, so he never listened to the radio. His eyes were weak, so he never watched TV. But enthusiastically, he sold lots of hotdogs. He offered attractive specials to increase his sales. His sales and profits went up. He ordered more and more raw material and buns and sold more. He recruited staff to serve customers. He started offering home deliveries. Eventually he got himself a bigger stove.

His son, who had recently graduated from college, joined his father. Then something strange happened. The son asked, 'Dad, aren't you aware of the great recession coming our way?' The father replied, 'No, but tell me about it.' The son said, 'The international situation is terrible. The domestic situation is even worse. We should be prepared for the coming bad times.'

The man thought since his son had been to college, read the papers, listened to radio and watched TV, he ought to know and his advice shouldn't be taken lightly. So the next day, the father cut down his raw



material orders, took down the signboard, removed all specials he was offering customers and was no longer as enthusiastic. He reduced his staff. Very soon, fewer and fewer people bothered to stop at his hotdog stand. Sales dropped rapidly. The father said, 'Son, you were right. We're in the middle of a recession and crisis. I am glad you warned me ahead of time.'

Moral: Many a times we actually contribute towards placing ourselves in difficulty through short-sightedness. And the other great lesson is that we should not let our thoughts be shaped by what we hear or read or see on mainstream media.



Dealing with the Loss of a Child

One of the most emotionally difficult times to go through is on the loss of a child. The maelstrom of conflicting, raw emotions can tear a person apart.

To make it a little easier to deal with such a loss, one needs to understand where the child has gone, what was the reason that Allah Ta'ala took the gift away to keep for us later, and guidelines on how to handle the grief.

Knowing where the child is at this moment is a means of solace and a soothing balm. Here are some answers from the Hadith:

With the Prophets

"The children of the believers are on a mountain in Jannah. Hadhrat Ebrahim عليه السلام and his wife Saarah are looking after them until they are returned to their parents on the day of Qiyaamah." (Abu Dawood)

In Paradise

Ibn Masood رضي الله عنه said, "The souls of the children of the believers are in the bellies of birds, flying freely around in Jannah wherever they desire to be. They then return to their lamps (place of rest)."

The Reward on Losing a Child

The Hadith is filled with the rewards for having to undergo the loss of a child. Here are two:

1. "When a Muslim loses three of his children who have not yet attained maturity, then Allah will enter the children and their parents into Jannah because of His mercy on them." (Bukhari)

2. "The deceased child will meet his father and catch hold of him by the side of his clothing and will not leave the father until Allah Ta'ala enters both of them into Jannah." (Ibn Abi al Dunya)

Some ways to handle the grief:

1. There is nothing wrong in crying; in fact this will assist you to overcome your grief.

2. Do not fall prey to depression or despondency. After losing a loved one we might feel that, "What is the point of life?" Remain focused and remember that our life too is temporary and that we will eventually meet with our loved ones.

3. Talk to someone i.e. a friend, an Aalim, a deeni inclined counsellor.

Make sure that you do not bottle up your emotions. Why destroy yourself and others around with vented anger and grief? You might have other children, a spouse or parents and they too have a right over you.

4. Be strong for your spouse and family. They are also grieving. If they see you strong they will draw on your strength.

5. Avoid excessive internal questions and dialogue. Why did it happen? What did I do wrong? Why did it happen to me? What could I have done to save my child? This type of questioning will kill you from the inside. Entrust all unanswered questions to Allah and say that everything happens by the will of Allah.

For a grieving parent, the book Thamaratul Fuaad (Fruit of the Heart) by Moulana Suhail Wadee is a valuable read to understand the dynamics and to deal with the loss. **Download** here: <http://www.ashrafuloom.org/Thamaratul%20Fuaad%20Online.pdf>

INSIGHT INTO FIQH

Differences between the Shafi and Hanafi Mathab in Fasting



Port Elizabeth happens to have a healthy fusion between followers of the Shafi and Hanafi Fiqh. Many a home will have a mix of members following the two schools of thought within Islamic jurisprudence.

In fact, most if not all the Madressas in the city teach both the Fiqhs to accommodate for the students of the two Mathabs who

attend. Many a Masjid shares Imams and Muazzins of both the Mathabs.

In view of this, we bring you a simplified version of the main differences between the Shafi and Hanafi Mathabs with regards to Fasting. This is only intended as a guide and detailed answers should be sought from the respective Ulama.

1 Intention

Shafi: One needs to make the intention before Subh Sadiq.

Hanafi: One can make the intention until the midpoint between Subh Sadiq and sunset.

2 Vomit

Shafi: Vomit which is induced breaks the fast no matter how much or little it may be.

Hanafi: Vomit which is induced breaks the fast if it is a mouthful.

3 Water in ears

Shafi: If water is poured in the ears the fast breaks.

Hanafi: Water entering the ears does not break the fast.

4 Mucus

Shafi: Mucus that comes into the mouth and is swallowed breaks the fast if one is able to spit it out.

Hanafi: Swallowing mucus does not break the fast.

5 Food Particle

Shafi: If a food particle which was stuck between the teeth is swallowed by mistake the fast will not break.

Hanafi: A food particle which was stuck between the teeth and was swallowed will break the fast if it is bigger than half a pea.

6 Kaffarah

Shafi: The penalty of fasting 60 days continuously is only when a person deliberately has sexual intercourse during the day in Ramadaan while fasting. Only the man has to make Kaffarah in this case.

Hanafi: The penalty of fasting 60 days continuously is when a person deliberately breaks his or her fast through sexual intercourse, deliberate eating of food or drink during the day in Ramadaan. Kaffarah will be made by both male and female.

7 Rinsing mouth in Wudhu

Shafi: Water swallowed while rinsing the mouth in a normal manner in Wudhu will not break the fast.

Hanafi: Water swallowed while rinsing the mouth in Wudhu will break the fast.

8 Fidyah

Shafi: If one did not make Qadha for a missed fast and the next Ramadaan comes, a Fidyah has to be given in addition to making the Qadha.

Hanafi: If one did not make Qadha for a missed fast and the next Ramadaan comes, only the Qadha needs to be made.

9 Fasting for the dead

Shafi: If a person died leaving unmade Qadha, a family member may fast it on his behalf.

Hanafi: If a person died leaving unmade Qadha, one can only Fidyah on his behalf.

NOTE

These rules are collected from the mainstream views of the Muftis of the two Mathabs. They are listed to give an appreciation of the differences and to remove any misconceptions.

They can also serve as a handy guide for teachers who need to teach students of a Mathab different from their own, or for Imams whose congregations are different from their own.

Water for Cape Town



Madrasah Raudatul-Ilm (Gardens of Knowledge) teamed up with Gift of the Givers Foundation to play its part in ensuring that the drought stricken communities of Cape Town get the water they need.

In addition to this, the learners as well as many other Newcastle residents also contributed to the cause by donating sealed bottles of water.

The learners of Madrasah Raudatul-Ilm who are aged between three and 14 years of age, held a cake sale on February 3. The proceeds were used to purchase five litre sealed bottles of water which would be sent to Cape Town.

It was calculated that a whopping 7500 litres was collected and with the help of learners, a Gift of the Givers truck was loaded and sent on its way on February 15. Prophet Muhammad ﷺ said, "The best charity is giving water to drink."

Do you have a story or any community news to share?
Send to 078 291 6626 or email info@islamicfocus.co.za



MASJID ESSAY COMPETITION



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WE'RE LOOKING FOR A THOUGHT-PROVOKING 700 WORD ESSAY ON YOUR LOCAL MASJID. WHAT'S THE HISTORY OF YOUR MASJID? CAN YOU DESCRIBE THE BUILDING? HAVE YOU GOT SOMETHING TO TELL US ABOUT THE PROGRAMS?

The competition is open to boys and girls between the ages of 11-16. Rules: 1. Judges decision final and no correspondence will be entered into. 2. Deadline for submissions is 30 April 2018. 3. Organisers reserve the right to cancel competition without notice.

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MOULANA Moosa Hatia

Moulana Moosa Adam Hatia was born in 1934 in India. He commenced Hifz at the age of 10. He then went on to study the Aalim course, completing it at Jamia Ashrafia in Rander, India under the guidance of Hazrat Sheikh Ajmeri. Moulana Hatia then did further advanced Islamic studies at the famed Darul Uloom Deoband where he benefited from teachers such as Moulana As'ad Madani, Moulana Anzar Shah Kashmiri and Moulana Fakhruddin Muradabadi.

On graduating, Moulana served his community in Panoli, India as Imam for 10 years beginning a 49 year service as Imam. After Panoli, Moulana served in Malawi for five years, Zimbabwe for 9 years and finally Newcastle for 25 years. The hadith promises elevated places of musk for an Imam with whom the congregants are happy and this fits in with Moulana's tenure in all the places he served.

Among the stand out features of his life was Moulana's consistency in everything he did. On one occasion he called his daughter and taught her a Durood to read after Zuhr salaah and mentioned in passing that he has not missed the practice of reciting it for 70 years. He passed away at the age of 84 years, meaning that he had read this particular Durood without missing it since the age of 14.

Moulana Hatia had an intense love for Quran. He knew his Hifz of Quran extremely well and said that if need be he could read it backwards. After completing the first year of Aalim studies, Moulana felt that his Quran was not on that same standard. As a result, from 1952, Moulana made a pledge never to abandon the recitation of the Quran. From that year on he unfailingly completed a minimum of one Khatam of the Quran every week until the day he passed away.

A testament to his love for reciting the Quran is the observation of visitors that, while he was sleeping in ICU, Moulana would be seen reciting Quran in his sleep. This used to occur even at home in his sleep.

On being asked to name one quality that stood out for her, Moulana's wife said that his character on the day he married her was unchanged to that on the day he passed away. She said that he used to recite five Juz of the Quran daily when he married her, and that remained his practice for the next five decades.

There were occasions where Moulana Hatia would sit to recite Quran and would only realise on completion that he had read 15 Juz in that sitting. He embodied the statement of Hazrat Uthman who mentioned that if our hearts are pure then we would never become tired of reciting Quran. Moulana Hatia said that reciting Quran to him was the equivalent of having meals. If he did not recite any Quran in the day, Moulana would say that it was as though he had starved. His attachment to the Quran prompted him to attend the weekly Tafseer of Quran even when his health made it difficult. He encouraged others to learn, listen and link themselves to the Quran.

He loved the masjid and devoted

“It was observed that Ml Moosa would be seen reciting Quran in his sleep whilst in ICU...”

much of his time to it. Besides his Imaamat times he would sit for long hours till late in the masjid, when nobody but him was in it. He would come home and still have so much more to read before sleeping. His daughter would wonder at this. He would say that the sweetness that he feels in the masjid is sweeter than mithai (sweetmeat).

The love for the Prophet ﷺ was also firmly embedded in his heart. Moulana loved to recite Durood. He had a set routine of specific Durood to recite at different times in the day. Added to this he would recite the Durood in the book Al Barakat al Muhammadiyya. And to top off all this, he would also recite 1000 Durood more. As a result, Moulana had been blessed with the vision of Nabi ﷺ in numerous dreams. His children would know when he had seen such a dream as he would call them the next day and give them money as thanksgiving.

Moulana's first dream in which he saw the Prophet ﷺ as recounted by him was when he had been among a group of Sahaba . On enquiring where Nabi ﷺ was he was told that he was right in front. Moulana Hatia went forward and saw Nabi ﷺ from behind. In his dreams, Moulana was blessed to interact with Nabi ﷺ in the form of having discussions with him and hugging him. His granddaughter recounted how Moulana would remind the family of the Sunnah on every occasion.

Moulana Hatia was also fortunate to have met such

luminary scholars such as Moulana Ebrahim Balyawi, Qari Tayyib and Hazratjee Moulana Yusuf. He had great affection for the senior scholars.

His love for the Sahaba manifested itself in the 100 Surah Ikhlâas he would recite daily for their reward.

Moulana had a cheerful personality. He made everyone feel special and would always have a broad smile on his face. He touched everyone's heart and each person would feel that Moulana had a special relationship with him. His children mention how he would entertain them even as if they were guests when they visited him at his house.

Moulana Haroon Abbasomar, a very close friend of Moulana, listed three amazing qualities of Moulana Hatia:

1. He had a great thirst for knowledge. Moulana Haroon would research some new information before phoning him as he knew that Moulana would request him to teach him something during the call.
2. He had deep love for the pious, especially the Ulama of Deoband, and they would converse for hours speaking about their lives.
3. He had intense worry for his forgiveness from Allah Ta'ala. He would always ask people to make dua for his forgiveness.

Ulama say that Moulana Hatia ranked as the most senior Aalim

in KwaZulu Natal and among the top three or four in South Africa at the time of his demise.

Before his passing away, Moulana narrated his final dream. In this dream he was in a graveyard and the Prophet ﷺ was planting flowers. They had a lengthy discussion and Moulana Hatia asked Nabi ﷺ to make dua for his forgiveness. Nabi ﷺ raised his hands in dua. He then told Moulana Hatia to have no more hope in this worldly life and that being in his company is better. He told him that it was time to join him.

The Saturday night before his demise, Moulana performed Esha salaah, read all his Zikr and asked that his Wudhu be refreshed. He then requested that he be placed on the Qibla side even though that was more painful following his operation. He read all his Duas and went to sleep. The next morning he had left this world.

Moulana had a habit of visiting the graveyard every Sunday at 11.30 am. He would encourage visiting it and say that it is our final abode. Allah Ta'ala destined that he made that trip one more time on a Sunday at 11.30 am, this time in a hearse to be buried. This is an embodiment of the fact that how you live, is how you will leave this world.

Who would you like to see featured in the next edition? Phone 078 291 6626 or email info@islamicfocus.co.za

A TIME TO CRY

One of the most underrated and underused human trait is that of crying. People cry for many reasons, but there is another use for letting the tears flow other than when in pain or grieved. We can use the power of tears to secure great things.

Yazeed Ibn Maysarah رضي الله عنه said:
"Crying occurs due to one of seven things; joy, sadness, terror, to show off, pain, gratitude, and out of fear of Allah. One tear from the latter reason extinguishes the blaze of hellfire as huge as the oceans."

Allah Ta'ala praises the believers who fall in prostration weeping:
"And they fall upon their faces weeping, and [the Quran] increases them in humble submission." [Quran 17: 109]

Crying at the appropriate times is an effective method of coming closer to Allah.

Here are occasions when we should let the tears flow:

FEAR OF ALLAH

The Prophet ﷺ cried out of the fear of Allah on an occasion of a solar eclipse. (Shamaail Tirmidhi, 44:307)

LOSS OF SOMEONE

The Prophet ﷺ cried when his son Ibrahim رضي الله عنه passed away. He said, 'The heart grieves, the eyes shed tears, and we are grieved at your separation, O Ibrahim.'

Prophet Ya'qub (Jacob) عليه السلام cried at the loss of his son Yusuf (Joseph) عليه السلام.

RECITING QUR'AAN

Imam Nawawi رحمته الله writes that to cry while reciting the Quran is a sign of the pious. The Quran praises such people in several places: 19:58, 17:107.

Abu Bakr رضي الله عنه used to cry on reciting the Quran. Likewise, the Prophet ﷺ cried on hearing the Sahaabi Ibn Masood رضي الله عنه recite the Quran. (Shamaail Tirmidhi, 44:306)

CRYING OVER SINS

The Hadith mentions: 'He who remembers his sins and cries (over them), Allah is Pleased with that person.'

Ibn Qayyim mentions, "The crying of a sinner is more beloved to Allah Ta'ala than the arrogant hymning the praises of Allah Ta'ala." (Madarij as Salikeen, 1:177-8)

LONGING FOR ALLAH

Prophet Shuaib عليه السلام was asked once when he was crying, 'Are you crying out of fear of Hell or out of longing for Paradise?' He replied, '(I am crying) out of a longing to meet Allah.'

CRYING IN GRATITUDE

Once his wife Aeysha رضي الله عنها narrated that the Prophet ﷺ spent the



*If you want your heart to soften,
rub the orphan's head and feed
the needy.*

”

entire night in Salaah, crying. She asked him why he was crying so much as he was already forgiven by Allah. He replied, 'Should I not be a thankful servant of Allah?' (Shamaail Tirmidhi, 39:249)

REMEMBERING ALLAH

One of the seven persons who will be in the shade of Allah's Throne on the Day of Judgment will be one who remembers Allah in seclusion and his eyes flood with tears. (Bukhari, 1:629)

Abu Sulaymaan ؓ said once to his companions: "Train your

eyes to cry and your hearts to ponder." If one cannot cry, then the Hadith instructs us to act like a crying person.

Crying also has beneficial health side effects. Researchers have found that crying:

1 Has a soothing effect
A 2014 study found that crying may have a direct, self-soothing effect on people.

2 Helps to relieve pain
Research has found that shedding emotional tears releases oxytocin and endorphins. These chemicals make people feel good and may also ease both physical and

emotional pain.

3 Fights bacteria
Crying helps to kill bacteria and keep the eyes clean as tears contain a fluid called lysozyme. A 2011 study found that lysozyme had such powerful antimicrobial properties that it could even help to reduce risks presented by bioterror agents, such as anthrax.

4 Improves vision
Basal tears, which are released every time a person blinks, help to keep the eyes moist and prevent mucous membranes from drying out.

3 ways to soften the heart

Here are some ways to develop a soft heart that will enhance and develop the ability to cry:

1 Reciting Quran. Mu'alla Bin Ziyad said that a man said to Hasan Basri, "O Abu Saeed, I want to complain to you about my hardheartedness." He advised him to remedy it with remembrance of Allah. Wuhaib Bin Ward said that the Quran is that remembrance which most easily softens hearts for one who reflects on it.

'Allah has sent down the best statement, a Book (this Quran), its parts resembling each other in goodness and truth, oft-repeated. The skins of those who fear their Lord shiver from it (when they recite it or hear it). Then their skin and their heart soften to the remembrance of Allah... (Quran 39:23)

2 Kindness to orphans and needy. A person complained to the Prophet ﷺ about the hardness of his heart. The Prophet ﷺ said to him,

"If you want your heart to soften, (affectionately) rub the orphan's head (with your hand) and feed the needy."

3 Remember death a lot. A woman came to Aisha ؓ and complained about hard heartedness. Aisha ؓ told her, "Remember death much. Your heart will become tender and you will be able to fulfill your needs." The Prophet ﷺ said, "Remember much the destroyer of pleasures (i.e. death)."



"People's lives are a maelstrom of fear, emotional anxiety and depression due to the current financial woes, crime and other assorted challenges in the form of ill health, marital discord and social disorder." In this cauldron of upheavals, the least one can do is offer a kind word, an encouraging pat on the back. It might not solve the next person's problems, but it will provide a morale boost, and some much-needed strength to face up to the challenges presented by life.

The words of Prophet Muhammad ﷺ ring down the corridors of time, offering just such advice: "Treat people with gentleness and do not be hard on them; give them glad tidings and do not make them run away." This is the fibre of society, providing hope in seemingly unending despair.

Words alone cannot solve a medical problem for example. But they can give mental strength which in turn aids the healing process. Once again, the astute teachings of Prophet Muhammad ﷺ strike a chord: "When you go to visit a sick person, express a hope that he will live long. That will not avert anything, but it will comfort him." The power of positive thought in helping with healing has a respectable following in the medical community.

How many a suicidal person's life has been saved by positive words, and how many a successful career has been launched by motivational speeches? We can never gauge the impact and ripple effect of a kind word.

The Quran expresses the power of kind words, which can at times be better than physical help in verse 263 of chapter 2: "Kind speech and forgiveness are better than charity followed by injury..."

Prophet Muhammad ﷺ taught us lessons in how to transfer positive reality to others with words and gestures.

When people go through difficult times, if we cannot help them in a tangible way, then Islam guides us on what to do:

1 Don't get happy
"Do not rejoice over the misfortune of your brother, lest Allah have mercy upon him and subject you to trials." (Tirmidhi 2506)

2 Offer moral support
"There is no believer who consoles his brother at the time of a calamity but that Allah the Exalted will clothe him with noble garments on the Day of Resurrection." (Ibn Majah 1601)

3 Give hope
"When you enter upon a sick person, reassure him that he is going to live; that does not change anything, but it lifts his spirits." (Tirmidhi 2087)

4 Offer condolence
The Prophet ﷺ wrote a letter of condolence to Muaz ibn Jabal ؓ on the death of his son highlighting the rewards in store for having patience at loss, and the fact that Allah Ta'ala knows why He puts one through loss. He also offered advice on

not allowing the vicious cycle of grief to pull him into depression. (Mu'jam Kabir)

5 Every bit counts
The Prophet ﷺ taught us to relieve the pain of people undergoing loss by seeing to some of their needs such as preparing food for them, visiting them and offering duas and verbal support to help them through their grief. A phone call, a visit, a message, all help.

6 A smile
The Prophet ﷺ advised us, "You will be unable to give everyone your wealth (in charity), but your good character and smiling face should certainly suffice them." (Musannaf Ibn Abi Shaybah, 25842)

In a dark world, a kind word, a smile or encouragement are rare and precious commodities.



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NMYA
Newcastle Muslim Youth Association

The Newcastle Muslim Youth Association (NMYA) is home to an evolving Youth Programs department, engaging kids of all ages with a variety of unique programmes and events. In October 2017, Ameer Moulana Pandor and the members of NMYA hosted their third annual Newcastle Muslim Youth Camp. This camp encompasses all youth programs, sports, and other team building activities. This past month, the NMYA hosted their annual father and son day and their first ever mother and daughter day, which is a day where father and son/mother and daughter can bond and complete activities and tasks as a team.

The NMYA began its journey into the

life of the youth 3 years ago. Through determination and drive, NMYA was able to create opportunities to grow and expand their responsibilities. With increased help and skills NMYA was successful in hosting three youth camps and a host of other events, including a Naat and Qiraat program.

Youth Programs are available to kids of all ages and include Father and son days, Sunset walks and youth camps etc. NMYA and its members would like to thank Allah Ta'ala for allowing us to be part of such a great cause, we would also like to thank all our sponsors and fellow members of the Newcastle community who play a big part in the success of our events!

Should you wish to donate towards our upcoming events

21 April Sunset Walk

24th June Hajj Seminar by

MI Moosa Akoodee

21 July Naat and Qiraat

22 July Family Fun Day (Should you wish to Showcase your business or book a stall, please email us at newcastlemya@gmail.com)

13/14 October Youth Camp

Banking Details

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Branch: Newcastle

MI Abdussamad Pandor: 084 580 4179

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15 Maktabas at present and the URGENT need to expand in the Eastern Cape. Support our Maktab project!



Our Ulema have made an urgent call to build Musjids. Protect the Iman of Muslim Households by sponsoring towards a Musjid and secure your Sadaqah Jaariyah

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